

62] its ceremonial obligations. It is felt that each clan should
61 have its own house, but if the number of people in the clan
is too large, additional houses can be built.

582 Preferential marriage between particular lineages is
616 supported by myths. Marriages are all contracted between the
[539] two moieties except for two cases within the Echeræ moiety.
Otherwise marriages within the same moiety are frowned on.
Marriage does not establish an alliance between two groups.
Rather, marriage is the result of an alliance which was es-
tablished by other means in the mythical past.

796 All important events in a person's life, such as naming,
533 initiation, and death, are marked by songs and ceremonies.

764 The ceremonies on the occasion of death are particularly long
424 and elaborate. Traditional songs, each of which belongs to
198 a particular clan, are in a poetic language not understood by
many contemporary Bororo.

178 Today the old ways of life are disappearing. Hunting
222 and gathering have become fruitless in a changed and impover-
224 ished environment and have been almost completely given up.
796 Many ceremonies are not held anymore. For lack of material,
531 ornaments are not made according to the old standards. The
136 colorful birds, the jaguars, and the other animals of the
181 forest are gone. Yet the Bororo remain a proud people. They
175 are proud of their heritage and often point out that all over
western Mato Grosso potsherds and annatto plants planted by
their ancestors attest the extent of their territory and the
number of villages that existed in the past. They compare

*601 the change of sex if the dead person was a woman.

768 Not all the informants agree on the exact rules for
616 these changes. For example, some say that the dead woman's
younger siblings will call the representative imana (a man's
older brother) or ivuri (a woman's older brother). Others
say that only male siblings will call him imana, while the
female siblings will call him by the same term their "mother"
uses, i.e., itonaregedu (child). Only when the representative
fulfills his duty and kills one of the established animals
for retribution, mori, will he become their older brother,

[602] evuri. The representative will inherit all the relations in
the dead person's kin group, and he will provide his new
mother with meat and fish to be cooked for the "meal of the

[513] spirits." The relationships between him and the siblings of
the dead usually become looser with time, but the bond be-
tween the new mother and the new son persists throughout their
lives.

Also the wife or husband of the deceased are temporarily
[764] called by different terms. Throughout the period of the
funeral ceremonies they are called and referred to by all
the people participating in the ceremonies as respectively
"my mother" and "my father." The widow and widower help the
"mother" and "father" in carrying out their ceremonial duties.

Terms Used in Songs and Crying

*601 A different set of terms, which are considered more po-
533 etic, are used in songs and in crying for a dead relative:
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* 601	<u>ikimanomo</u>	is substituted for <u>iyedaga</u>
533	<u>ikimado</u>	" " " <u>imarugo</u>
765	<u>itare</u>	" " " <u>iyogwa</u> and <u>itoredu</u>
195	<u>itaredu</u>	" " " <u>imuga</u> and <u>itoreduje</u>
	<u>imana aredu</u>	" " " <u>ituye</u>
	<u>inokori</u>	" " " <u>iviye imedu</u>
	<u>inokorodo</u>	" " " <u>iviye aredu</u>
	<u>ikiwainogo</u>	" " " <u>ivagedu</u>
	<u>ikiwainogorodo</u>	" " " <u>irago</u>

iramege, ira imanamage, ira itore, imana itore (all in plural) are substituted for any or all dead relatives as a group.

We see again, as was the case in the preceding paragraph, that husband and father and wife and mother are classified together. The terms ivuri and imana remain unchanged when used in songs or crying, while there is confusion on how itonaregedu should be called. Some informants (women) say that they should be called in the same way younger siblings are (inokori or inokorodo), but others (also women) maintain that they should be called as older siblings are (ivuri, imana, imana aredu). Both of these assertions are denied by male informants who maintain that one's children should be classified under the general terms used for any dead person (iramege, ira imanamage, ira itore, imana itore.)